WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

VOL. II.] LEXINGTON, KY. MAY 24, 1826. [No. 46.

TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

PRINTER, EDITOR AND PROPRIETOR.

Published every Wednesday, at TWO DOLLARS per annum, in specie, in advance, or TWO DOLLARS and FIFTY CENTS at the end of the year.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

Communicated for the Luminary.

LEXINGTON FEMALE BIBLE SOCIETY.

Third Annual Report of the Female Bible Society of Lexington, Kentucky. Auxiliary to the American Bible Society, presented April 11, 1826.

Being greatly responsible, we cannot but feel timid before you.—Charged with the concerns of the society, its prosperity, at least for the year of our service, almost at our own disposal,—we are compelled to acknowledge our inadequacy to discharge with all promptitude and faithfulness and wisdom, those duties which in God's providence have devolved upon us. Your managers therefore come before you, trusting in your sympathy or forbearance, and God's forgiveness and support.

Early in the year, Lexington was visited, as usual, by districts. Nine families only were reported as entirely destitute of the Bible.

The walks of the visiting committee have generally been pleasant. Persons having become familiarized to those visits, and to the motives which induce them, are less apt to consider them intrusive, and wearisome; and embarrasing explanations are less necessary. In one or two instances the committee encountered manners repulsive and haughty, yet we are willing to admit, that the blame has not always been confined to one party. Of the nine families destitute of the word of God, four heads, though fully able to purchase, expressed themselves better satisfied without. One female, young and beautiful, with flashing eye, asserted, she had no Bible, neither wished it, in her dwelling. It was melancholy to see the "heart's house of pride" so dark and cold, in this bright day; and surrounded too by so many indications of what is lovely in order, and neatness, and in that noble independent industry, which would scorn to be ashamed of the most servile employment.

We would earnestly recommend to those who may succeed us in the service of the society, to make their purposed visits through the districts assigned them a subject of much thoughtfulness,—that they ask the special direction of Heaven in a business, that is difficult and delicate. Persons sincerely anxious to forward the interest of those they visit, and warmly zealous for the

honour of their master, may even by some unfortunate tone or manner, wound the sensitive and spirited, and alienate hearts which might have become concentrated in all their activity and energy to the interests of the society. Labouring people are easily incensed if they suspect that they are considered objects of pecuniary charity. This is a respectable, useful feeling, and should be most scrupulously regarded. Time should be liberally allowed, so that if possible the manner of the visit may be accomodated to situation, circumstance, and character. These visitations form the most important, and the most difficult part, of the duty of your managers. It should therefore be performed with the greatest delicacy; and with all that faithful zeal, which ought to be inspired by duty to the great Saviour, who suffered that all might have salvation proffered them; and by the appalling view of cold and dark hearts, preyed upon by that monster who lives upon ruined souls. We rejoice that the town is thus well supplied with the word of life, and that there has been so little opposition to the views of the society. Yet we regret that we have found so much indifference to the Bible, and so much ignorance of its contents. Would it not be advisable that your managers should, as prudence may direct, urge upon those they visit, the importance of an intimate acquaintance with the Bible, as only the rule of life? This, of course, would require caution, and the most studious observance of female decorum. In this way too your managers might become acquainted with the situation and necessities of slaves; and where they can read, might with the permission of their owners, furnish them with the holy scriptures.

We rejoice again, Ladies, in repeating that the same affectionate cordiality and family unity prevail among us, that characterized our first year. Some appointed at the commencement of the year, from various causes of which we cannot judge, never have been with us at our monthly meetings. This has been the case every year, and the labour and honour (for we *do* feel honoured by the service of an heavenly master) has been confined, since the formation of this society, to nearly the same persons. We mention this, ladies, not only because it is our duty to make you acquainted with all the concerns of the Board, nor that we are weary of your services, but because we would wish others to feel, as we have, how very pleasant this work is, and that though it has, as every great and good effort must have its own peculiar difficulties, it is also rich in its own peculiar heartfelt rewards.—It must yield us too, a delightful evidence that the cause of the Bible is progressing, if those willing to serve as managers should increase.

Your managers have put into circulation during the last year, 64 bibles and testaments, 41 of which have been given either to the Missionary Societies or Sabbath Schools. We have forwarded to the American Bible Society $55. We hope the managers who succeed us, will labour unceasingly, to furnish a liberal supply to our parent society. She must be supported almost entirely by her auxiliaries. Let it not be said of us, "we are a dependant and not an auxiliary," a dead weight upon that society to

whom millions are looking for the bread of life.

By all that *has* been done, by all that remains to be done, by the millions who know not the bible; if you love your species, if you love liberty, if you love your Saviour, doubly strive to bring your liberality, your diligence, your to heart, this work, filled with that courage which faulters not, and that perseverance which wearies not.

TREASURER'S REPORT FOR THE LAST YEAR.

Subscriptions received in specie,	$81 69
Bibles and Testaments sold,	17 56
Balance due last year,	48 11
	$147 36
Paid for printing,	$9 00
Paid for stereotype Bibles,	4 37
Sent to Parent Society,	55 00
Paid freight on box of Bibles,	6 62
Paid postage,	1 60
	$76 59
Balance in the Treasury,	$70 77

Sold, 7 Bibles and 16 Testaments. Gratuitously given, 6 Bibles and 35 Testaments. On hand, 27 Bibles, 12 large Testaments, and 78 small do. M. BECKLEY.

BAPTIST GENERAL CONVENTION.

This Association was formed in Philadelphia, in 1812, by Delegates from Missionary Societies and other religious bodies of the Baptist denomination, and styled, "The General Missionary Convention of the Baptist denomination in the United States of America, for Foreign Missions." Its avowed objects were to carry into effect the intentions of a large number of benevolent individuals, "by organizing a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort, for sending the glad tidings of salvation to the heathen, and to nations destitute of pure Gospel light." Delegates were present from eleven States, and from the District of Columbia. A Constitution was adopted, and efficient plans were formed for carrying into execution the objects contemplated. Considerable excitement was at that time produced in the churches on the subject of Missions, and many were awakened to extraordinary efforts for the salvation of the heathen. Auxiliary Societies were constituted, and contributions were forwarded, from different sections of the Union to the treasury of the convention. Three triennial sessions have since been held—some alterations have been made in the Constitution, and the general plans of operation have been extended. But we apprehend that the amount accomplished does not equal the sanguine expectations of many who engaged with great zeal in the prosecution of its primary objects. There has always been something defective in its orgrnization, and of course, in the management of its concerns. We allude to the principle of representation, which the Constitution, amidst all its changes, has uniformly recognized. Societies or churches, which pay annually into the treasuary a fixed amount, are entitled to a certain number of Delegates, who, and who alone, are authorized to act in the deliberations of this body. The money, therefore, and not the numbers, of the denomination is represented. A Society or church, which, by reason of poverty, or other circumstances not under human control, cannot contribute the prescribed sum, has no voice in the Convention. Thousands of dollars have thus been paid, but the donors excluded from all part in the deliberations by which these funds were to be appropriated and disbursed.—This fact has unquestionably prevented many Societies from even ordinary exertions to collect funds, because they found themselves unable to raise the

amount requisite so insure the seat of a Delegate, while others more wealthy, have been fully represented, and have controlled the affairs of an association which bore the title of *General*.

The Convention, about to assemble in the city of New-York, will be called to deliberate and act upon several subjects which are intimately connected with the vital interests of the denomination. We presume the re-organization of the body, upon different principles, will be proposed. It is desirable that it should be so formed as to bring together representatives from every part of the Union, that the whole denomination may be induced to give it a hearty support.

The Convention, at its approaching session, will find itself under the necessity of adopting some vigorous measures for the increase of its missionary funds. The receipts of the English Baptist Missionary Society, last year, amounted to nearly $70,000 — There is no reason why the Baptists of the United States should not contribute annually twice that sum—for their pecuniary ability is more than double that of their English brethren.

The triennial election of the Board of Trustees of the Columbian College will take place at New-York during the session of the Convention. The interest and honour of the denomination will be most intimately involved in the choice which shall be made, and in the measures which the new Board may adopt, for relieving the Institution from its unfortunate and drepressing embarrasments — *Columbian Star.*

Moravian Missions.—More than 33, 000 converts in heathen lands, are under the care of the Moravians at this time. The missionaries at Greenland, Labardo, the West India Islands, North and South America, are said to be flourishing remarkably.

CAPE OF GOOD HOPE.

Extracts of letters from the Moravian Missionaries at the Cape of Good Hope, published in the last Missionary Intelligencer of the United Brethren.

Gnadenthal, January 8, 1825.

"Our members at Gnadenthal have again decreased. This is principally caused by the absence of many Hottentots, who left us during the scarcity, and the removal of thirty four of our people to other settlements. At the close of last year we had, 496 communicants, 95 candidates for the Holy Communnion, 128 baptized adults, 389 baptized children, 42 candidates for baptism, and 92 new people:—In all, 1242 persons. Enon on the other hand continues to increase: in the course of last year, 73 persons came to live at the settlement. The Missionaries there were well, according to the latest accounts of the 28th of December."

—

FROM BROTHER A. CLEMENS.

Groenekloof, January 28, 1825.

"As long as it pleases the Lord to permit me to labour in this part of His vineyard, I wish to devote my little strength to His service. He has hitherto supported me, and granted me experience, that His grace is sufficient for the feebiest of His servants.—When at times I am tempted to complain, that the progress of many of our people in the divine life is so slow, I am powerfully reminded of the long-suffering of our blessed Master. He still pleads in behalf of many a tree in His garden, to all appearance barren and lifeless, "*Let it alone this year also;*" and if He thus bears with His unprofitable servants, shall they not in like manner bear with each other? Satan does his utmost to obstruct the work of God in this congregation, yet we see many encouraging proofs, that One mighter than he is opposed to

him, and that notwithstanding all his devices, he may be overcome by the blood of the Lamb, and the word of His testimony.

"The external condition of our Hottentots is much improved of late. A plentiful harvest has crowned their labours in the field: we calculate, that including what we ourselves have raised, 1300 muids, or about 4000 bushels of corn, of various kinds, have been produced from about 200 muids of seed. Thus graciously has the Father of mercies provided for our wants. May we prove our gratitude by making a right use of His gifts!"

—

FROM BROTHER J. M. LEITNER.

Hemelen-Aarde, December 22, 1824.

"During the past year, 17 adults have been baptized, four admitted to the Holy Communion, and 22 have become candidates for baptism; 28 patients have departed this life, of whom 3 had been baptized; 51 lepers have been brought hither from various parts of the colony, so that the whole number of inhabitants is at present 119.—Of these 3 adults and six children are in healthy state. I can declare with truth, concerning the majority of those who compose our little flock that it is their sincere desire to live to Jesus.—The word of His patience is the daily spiritual food, by which their hungry souls are nourished, and they are enabled, amidst all their afflictions, to rejoice in his salvation. Pray for us, that His precious word may continue to have free course and be glorified."

—

The people, among whom the above mentioned excellent fruits of Christianity now appear, our readers will remember are the Hottentots of South Africa, once the most debased of human beings, the last link between immortal man and the brutes that perish. In 1736, the Moravians established a mission among them, which was renewed 1792, since which the London Society have sent out many missionaries.—At several of their settlements the fields are now cultivated, large numbers of cattle are owned, various trades are exercised, and liberal contributions to the support of religious and charitable institutions are made, exhibiting wonderful proof of the power of Christianity in elevating men from sloth and misery to activity and comfort

In Nott's "*Religious Scenes*," the following speech of an Hottentot at one of their religious conventions is recorded. *Philadelphian.*

"We are all Hottentots. We never had a house, we never were considered as human beings, we never were allowed to look into a farmer's house; but to day we are sitting together in a large white house, (the place of worship.) We never had a waggon, and now there are more than twenty waggons at Bethelsdrop belonging to us Hottentots: Look at the women, they never had any decent clothes; now you see them sitting among us in white and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write; and the greatest thing which God has favoured us with, is his sending, to us poor Hottentots, his servants who daily explain to us his holy word." Then with many tears he cried out, "Is not this altogether the graee of God! the love of God! the mercy of God! Men, brethren, Hottentots, praise the Lord."

—

PROGRESS OF CHRISTIANITY AT LAHAINA.

The Missionary Herald for May has reached us, and in the statements from the Sandwich islands we find intelligence most grateful to the pious mind. We quote one paragraph in exemplification of this remark, being all we can admit at this time.

"As I was walking this evening, (Ap. 19,) I heard the voice of prayer

in six different houses, in the course of a few rods. I think there are now not less than *fifty* houses in Lahaina where the morning and evening service is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day that I am not interrupted in my regular employment by calls of persons anxious to know what they may do to be saved." *Rel. Chron*

NEWS FROM THE AFRICAN COLONY.

We have been favoured, says the Recorder and Telegraph, with the perusal of a letter from Capt. Grozier, of the brig Vine, which sailed hence for Liberia, on the 4th January last, with emigrants—addressed to Messrs. Mapes, Reed & Co merchants of this city. It is dated 18th March, 1826, at Pernambuco, (Brazil,) to which she was originally destined. Our readers will doubtless recollect that the Colonists were accompanied by the Rev. Horace Sessions, an Agent of the American Colonization Society; and they will learn with sorrow, that he is now no more! He died on the 4th of March, having been sick, as we learn from another letter, 15 days. From Capt Grozier's letter we are permitted to make the following extract:—

"I had thirty four days passage to Liberia, where I landed *all my passengers in good health* They were received as *Brothers and Sisters* by the other settlers. They are much pleased with the place. It is a delightful place. I was detained ten days, the governor being absent on my arrival. I left there on the 18th February, with Mr Sessions on board in pretty good health and spirits; but he was taken sick shortly after leaving the land, and departed this life on the 4th day of March, 50 miles south of the line. I arrived at this port on the 14th of the same month."

INSTRUCTION OF SLAVES.

Societies have been formed in several of the West India Islands for the religious instruction and education of the blacks, with the countenance of the civil and ecclesiastical authorities. The report of the Society in the island of Nevis, made on the 13th of August last, states that a *Sunday School* had been established in each of the four country parishes, wherein 682 slaves and 14 free persons were receiving instruction, and that a Sunday and daily school had been established at Charlestown, in the former of which 80 slaves were taught, and in the latter there were 105 free and slave pupils. A master was employed in each of these schools, and in the town school there was also a mistress. The salaries paid were from 20l. to 25l. each.

Ch. Reg.

INDIAN CONVERTS.

The Rev. Mr M'Coy with his Indian Converts.—This ardent, unshaken friend to the poor Indians, whose labors have been so much blessed at the Carey station, we are informed by a letter just received from Hamilton (says the New-York Baptist Register) has arrived at the seminary at that place with seven Indian Christians from 14 to 22 years of age. They are active and intelligent in appearance, and "will probably remain at the institution," our correspondent says, "and receive an education." May the Lord open the hearts of some of our wealthy brethren to aid in giving a suitable education to these children of the forest! We beg our brethren to remember that these natives have experienced the religion of Jesus, and that coming out of the wilderness, they need to be taught the way of God more perfectly. They present an interesting spectacle to the benevolent heart, and we trust they will engage the intention of friends so far, that their education

will be defrayed without any burden to the Institution. *Philad.*

AMERICAN JEWS' SOCIETY.

Proposed alteration in a fundemental article of the Constitution.

A meeting of the Directors of the American Society for Meliorating the Condition of the Jews, was held on Tuesday of last week. The Directors have abandoned the plan of colonizing the Jews, to which their efforts have hitherto been exclusively directed, and they now propose such an alteration in the constitution, as will allow them to expend the funds in any way which they may deem best calculated to answer the great object of the institution, the melioration of the condition of the Jews.

Resolved, That it be recommended to the society, to alter the Constitution, by expunging the second article, and inserting the following:

Art. II. The object of the Society shall be, to extend to the Jews, the Gospel of our Lord and Saviour Jesus Christ; and, if necessary, to communicate temporal assistance in procuring employment, to those from among them, who are either converts to Christianity, or appear to be sincere inquirers after the way of life and salvation through the crucified Redeemer. Respectfully submitted, By order of the Committee.

JOHN NITCHIE, Chairman.

New-York, April 22, 1826.

TO PRESERVE FRUIT.

Method of Preserving Fruit without Sugar.—The expense of sugar is frequently urged as a reason for not preserving fruits, and to this may be added the uncertainty of success from the strong fermentable qualities of many fruits. They may be preserved for a length of time without sugar, by baking or boiling, and then closely stopping them up; but if the cork becomes dry, the atmosperic air exchanges place with what is impregnated by the fruit which then soon becomes mouldy; but fruit may be preserved in good condition by the following process, for two years or for a longer time, even in hot climates; as some that were done in 1806, have been exposed in an upper room to the sun during the whole of the summer without injury.

The fruit being picked, and not too ripe, is to be put into wine or porter bottles as they are cheaper than gooseberry bottles and more easily obtained. The bottles must be filled as full as they can be packed, and corks being stuck lightly into them, they are to be placed upright in a kettle of water, and heated gradually to about 160 or 170 degrees of Farenheit; that is to say, until the water feels hot to the finger, but does not scald. This degree of heat is to be kept up for half an hour, and then the bottles being taken out one by one, they are to be filled up to within an inch of the cork with boiling water, the cork fitted very tight and the bottle laid on its side, that the cork be kept moist. To prevent fermentation and mould the bottles are to be turned once or twice a week for the first week or two, and once or twice a month afterwards.

When applied to use, some of the liquor first poured off serves to put into pies, &c. instead of water, and the remainder being boiled up with a little sugar, will make a rich and agreeable syrup. *Pitts. Rec.*

To clean black silks.—To bullock's gall add boiling water sufficient to make it warm, and with a clean sponge rub the sick well an both sides; squeeze it well out, and proceed again in the like manner. Rinse in spring water, and change the water till perfectly clean; dry it in the air, and pin it out on a table.

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, MAY 24. 1826.

TO CORRESPONDENTS.

"*Thoughts on reading the life of Gibbon,*" will be inserted in our next.

Communicated for the Luminary.

ORDINATIONS.

At Middletown on the tenth of May 1826, Messrs. Wm. M. King and Samuel K. Sneed were ordained by the Presbytery of Louisville as Evangelists to preach the Gospel. The ordination sermon was delivered by the Rev. A. A. Shannon of Shelbyville—the consecrating prayer was offered by the Rev. Dr. Blackburn of Louisville who presided—gave the right hand of fellowship, and the charge to the newly ordained Ministers.—After the concluding prayer and a song of praise, the assembly was dismissed with the usual benediction The services were appropriate, and the assembly attentive and solemn —The extensive moral wastes of this country, ought to excite every pious heart to exert every justifiable influence to increase the number of qualified and faithful Ministers; and to call forth the most fervent requests to the Lord of the harvest, that he would send labourers into his harvest

DEATH BED CONVERSIONS.

To the common practice of publishing accounts of death bed conversions, there are very serious objections. The manifest tendency of the practice is, to encourage those who are in health to continue in the neglect of religion, imagining that they shall become pious, when they are laid on the bed of sickness and realize the near approach of death. As mankind are naturally prone to indulge this dangerous and delusive idea, every thing which tends to countenance or strengthen the delusion, ought to be avoided. So far as those who are called to mourn, have reason to believe that their departed friend is gone to a better and happier world, they have a right to enjoy the consolation which this hope affords; but they can do this, without publishing an account of their friend's supposed conversion and happy death.

One objection to the practice of publishing such accounts is, that it exhibits a *partial statement* of *facts*, and makes an *erroneous impression* on the mind of the common reader. In announcing, in the public papers, the death of those who leave the world without hope, and without any preparation for eternity, all allusion to their future state is carefully avoided. Such an allusion would wound the feelings of surviving friends; and is therefore deemed improper, except in the case of some notoriously vicious and abandoned characters. The consequence is, that while the readers' attention is frequently called to the happy death and future blessedness of those whose years of health have been passed in the utter neglect of religion, the case of those who die without hope is overlooked and forgotten, as much, almost, as if death were to them an eternal sleep. We should have no fear that harm would arise from a statement of facts, if the statement could be an impartial one, equally exhibiting both sides of the picture. If every account that is published of a death bed conversion and consequent happy death, could be accompanied with an account of one who dies like the wretched Altamont, we should have no fear that an erroneous impression would be made or delusive hopes inspired.

Another objection is, that many, who have been supposed to be converted on a bed of sickness, have probably died

in their sins. This is probable, because so many, who have appeared to become pious in time of sickness, have with returning health, given evidence that they were as far from God as ever before. There is peculiar danger of mistake and deception, in such cases of supposed conversion. A sick person is much more liable to obtain a false hope, and to feel false joys, than a person in health. Pious friends are not likely to be so faithful in guarding such a person against self-deception. And they are much more likely to be deceived themselves, by indulging a hope for their departing friends, without sufficient evidence of a change of heart. The apprehension, that he whom they so much love is going to a state of inexpressible and never ending wo, is a thought so distressing, so full of anguish, that the mind cannot dwell upon it; and to find a refuge from an idea so painful, they seize upon every circumstance which can afford a ground of hope that their friend is prepared to meet God in peace. Hence, what they would have regarded as insufficient evidence of a renewed heart, in time of health, they now cling to and rejoice in as an anchor of hope that cannot fail.

We have no doubt that many persons have been truly converted on a bed of sickness; but we fear, too, that many, who have been supposed to be converted, and whom the deluded partiality of surviving friends has proclaimed as having died a happy death, are now companions of demons in the prison of despair.

The tendency of publishing accounts of death-bed conversion, is, to increase the number of those who regard a time of sickness as the most "convenient season" to prepare for heaven; and who, when that time arrives, embrace a hope that shall perish when God taketh away the soul.

Christian Mirror.

REVIVALS.

The Presbytery of Newark have just issued their report of the state of religion within their bounds. We find notices of several revivals, which we condense. *N. Y Rel. Chron.*

In the congregation of *Orange*, a special attention to religion commenced in the month of February of the last year, which continued with increasing interest during the summer and autumn. The subjects of the work were chiefly from among the youth of the congregation. More than one hundred have been admitted to the communion of the church.—The congregation of *Parsippany* has likewise been favoured with a season of great refreshing from the presence of the Lord The revivals in the congregations of *Bloomfield* and in the first and third churches in *Newark* mentioned in the last report to the Assembly, continued during a considerable part of the past year. In Bloomfield about 30; and in the 1st church in Newark about 60, and in the 3d church 88, have been added to the number of professors. The converts in these revivals are distinguished for their zeal and activity in the promotion of the Redeemer's kingdom. The pious students in the Academy at Bloomfield are still active and useful in the prayer meetings in the vicinity, and are particularly engaged in the instruction of the coloured people on the Sabbath, among whom there is an interesting attention to the concerns of their souls, and a few hopeful conversions have taken place.

PRESBYTERY OF ELIZABETHTOWN.

This section of the church is again enabled to present the most cheering intelligence, concerning the state of religion within its bounds. The following extracts are made from their re-

port prepared for the next General Assembly.— *Philadelphian.*

To the last Assembly the Presbytery reported revivals in the congregations of Rahway, Springfield, and Westfield. The additions to the church of Rahway have been fifty, to Springfield eighty, and to Westfield one hundred and eight. These were added to the church since the last Assembly. No instance of apostacy is known. In Westfield several children, from eleven to fourteen years of age, were received to the communion of the church, and the Presbytery are happy to report, that at this early age, they persevere in a consistent Christian walk. In this latter congregation there have been within a few weeks some encouraging appearances of renewed attention.

Connecticut Farms was also reported to the last Assembly as having enjoyed for some months, in some degree, the special influences of the Spirit. Several have been added to the church through the year; and lately the seriousness seems to be increasing.

In Plainfield there has also been through the year a more than ordinary attention to divine things This is an infant and a small congregation, organized since the meeting of the last Assembly. There have been in this congregation, since their organization, about fifteen subjects of hopeful conversion, ten of whom have joined in the communion of the church.

In the congregation at Chatham there has been for several months a special revival of religion. This revival commenced among professors more than a year since. They were led to great searchings of the heart, and anxiety about their own state, and that of the church, and were greatly quickened in divine things. In the month of November the revival appeared among the careless. From that time to the present, the work of conviction and conversion has been steadily advancing. The number of cases of conviction amount to about *seventy*, of whom about *thirty* entertain a hope that they have passed from death unto life. This work has been silent. The subjects have generally been long under convictions; and their exercises have been marked with a deep sense of sin as committed against God; and of their need of a Saviour.

In the First and Second congregations of Elizabeth Town there has been for some months past, and still is, a revival of religion. These congregations have been reported to the Assembly for two years past as enjoying, in a small degree, the special influence of the Holy Spirit. In the First Church this gentle influence continued, until in the beginning of December, there was manifested increasing evidences of the Divine presence. The 1st day of December, which was observed throughout the Synod of New Jersey as a day of fasting, was a season of special prayer; and from this day is dated the commencement of the great work with which God has since signally favored this people. In the second congregation, the revival visibly commenced about the first of January. Since the commencement of this work in these two congregations, it has been steadily and powerfully advancing.

The number who have attended the conference or anxious meetings as inquiring souls in the second congregation, is about *one hundred*, and in the first congregation about *three hundred and fifty* In these congregations the features are the same. It has proceeded in silence. In scarcely any instance has there been manifested terror under an apprehension of future punishment. In many instances the work of conviction has been short, and the subjects have soon entertained a hope that they had embraced an offered Saviour. A very large proportion of the subjects are youth; and many children manifest

an unusual degree of knowledge on religious subjects, for their years; and numbers of them give all the evidence of renewing grace, that could be expected at their period of life. In many of the schools in these congregations, the hours of relaxation have been spent by the scholars in social prayer. In the Sabbath Schools in these congregations, teachers and scholars have been signally blessed. In the Sabbath Schools of the first church, the Presbytery were informed that fifteen out of seventeen teachers who were not professors of religion, and thirty of the scholars, are the subjects of the work.

REVIVALS IN VERMONT.

We have before us, says the Vermont Chronicle. a list of more than 30 towns in this state in which religion has become the subject of common attention, since last autumn. In some of them extensive revivals of the most gratifying character have prevailed.

REVIVAL IN DARTMOUTH COLLEGE, (MASS.)

We have heard from this institution during the past week, and the intelligence is most gratifying. By a letter from Hanover addressed to a friend in this town, we learn that about thirty in the college, and 50 in the town, are already numbered among the hopeful subjects of the work. And what is peculiarly gratifying to the friends of the cause of Zion, it is spreading into the neighbouring towns, and promises to prove a season of refreshing to an extensive region.—*N. E. Observer.*

REVIVAL IN LISBURN AND HARRISBURG. (PA.)

There has lately been a great revival at Lisburn, a village in Cumberland county, about 6 miles from this place. The place had been by no means remarkable for attention to religious concerns, but now a general interest is shown on the all important subject of the soul's salvation.

Our borough, likewise, has for some time past been blessed with some showers of grace. A considerable number have professed to experience that happy change of mind which calms the warring passions and puts all at rest within. Harmony of feeling is increasing among the different denominations. With us it not only exists to a pleasing extent, but is still increasing.

Harrisburg Christian Monitor.

INTERESTING LETTER FROM GREECE.

We are indebted (says the Montpelier Watchman of March 28th,) to the kindnes of a correspondent, for the following extract of a letter, just received by him from J. P. Miller, now in Greece. The information which it contains, we think, must be highly interesting to our readers, and the more so, because Mr Miller was formerly a citizen of this state, and a man on whose statements we may justly rely.

Hydra, Greece, Oct. 5. 1825.

Dear Friend.—The promise which I made you while in the land of peace and liberty, I have found difficult to keep in that of war and tumult. But, having a little leisure, I shall improve it in giving you some account of Greece: knowing that your heart is alive to her spiritual and temporal interests.

Without describing to you the height of Mount Ida, or the tomb of Agamemnon, I shall try to give some idea of the moral, religious, and mental state of the country. The Greek church embraces most of the tenets of the church of Rome. with the exception of the supremacy of the Pope. They also have some of the Jewish rites and ceremonies, introduced, no doubt, by the apostles themselves; who, it ap-

pears, did not altogether divest themselves of the Jewish customs. The Greeks have no images in their churches; nor houses of saints or the Virgin; but they have pictures to which they are equally attached as the Catholics are to their images. They baptize by immersion, and believe it to be regeneration. They have a high regard for the Bible;—of which there are but few in Greece; and these for the most part, are locked up in the churches, to be read by the priest, often in so whining a manner, that the people do not understand one word in ten. Some of the clergy preach upon the Sabbath; but instead of exhibiting the doctrines of the gospel, they exhort the people to keep the feasts and fasts, and other frivolous nonsense — There are a few Greeks whom I know, that appear to exhibit something of the spirit of the gospel, and to be guided by its precepts; but their number is very small indeed. The Sabbath is considered rather a day of amusement, than one devoted to the worship of Almighty God.

You must necessarily see, that where such is the general state of things with regard to religion, the standard of morals must be still lower. Every man in Greece must, as in Turkey, in a great measure, defend personally both his property and himself. Thus the thief and murderer are seldom brought to justice; and the black guard insults the gentleman with impunity. Most of the Greeks are, however, very polite in their manners, and very courteous to strangers. Many of them will blaspheme the name of God, but revere that of the Mareiea, that is, the virgin Mary. They generally think it no crime to kill their Turkish prisoners, or the Jews. These schocking principles, however, it is easy to be perceived, they have imbibed from the Turks; and, in fact, most of their habits and customs are of the same school. I have been witness to scenes among them, that would shock humanity even to mention.

I can now almost hear you ask, where is the genuis, and courage, and virtue of the ancient Greeks fled? My answer to the supposed inquiry is, they have not fled, but are latent or bursting into embryo in the bosoms of the modern Greeks. Yes, dear sir, it is this that gladdens my heart in this land of darkness, that I see the dawnings of a glorious day. I see a nation emerging from the hellish doctrines and practices of the Turks, and every day more eager to learn the doctrines and habits of those nations on whom the sun of science and of Christianity has arisen, "with healing in its beams." When I see a young Greek, of ten or twelve years of age, seize upon a tract, as if it were gold, and eagerly inquire for other books, I am one of the happiest men in the world. That the modern, as well as the ancient Greeks, are not men of the brightest natural talent, is an assertion which no one can honestly make, who has had an opportunity of becoming acquainted with the nation. The modern soldier possesses all that courage and fortitude so conspicious in the days of Sparta's glory. But, unfortunately, he has learned from the Turks to depend on himself alone in the hour of danger, and to mistrust every one else. It is thus that he appears a coward, in many instances, when, in fact, the fire of Leonidas is burning in his bosom. I speak from what I have witnessed. At the battle of Melus, the Turks advanced upon a garden, which formed something of an outwork to the Grecian lines, (for all the gardens are walled in this country.) There were but ten men to defend this post. The Turks, to the number of fifty, entered the garden by the further wall; and some of them began to appear in front of some orange trees, where we lay entrenched. A Greek captain who stood near me. (or rather, lay—for we were behind some stones,)

asked if we should draw the sword.—Yes, was the reply;—and in ten minutes, there was not an Arab in the garden who breathed. In short, there are all the materials in Greece, if once put in requisition, of forming a nation equal, for the fame of her valor, and virtue, to those ancient Greeks, whose history fills us with so much admiration. And, what is of infinitely more importance, it will be a Christian nation.

My situation, as a professed follower of the blessed Jesus, is, as you will perceive, trying indeed. O did the sons and daughters of Zion in R. know what the Lord has done for them, how would they cleave to the cross of Christ, and purify themselves even as he is pure. But though I have passed through scenes in this country, which have been trying indeed, yet I bless God that he ever put it into my heart to visit Greece. I am, if it his will, both ready and willing to die in her cause.

I hope, however, yet to do much towards her emancipation and regeneration. I have already distributed some thousands of tracts, and can now talk, in a broken manner, with the priests and others on the affairs of church and state. Tell my friends not to be concerned on my account; but commend me to God.

I must soon close this scroll,—and may this life. But blessed be God, there is a life to come, which will never end. "O glorious hope! O blessed abode!" That it may please God to grant you a long life, and enable you to pursue the useful course in which you so long have engaged, is the ardent wish of your old pupil,

J. P. MILLER.

CUMBERLAND COLLEGE.

The semi-annual examination of the students of this institution, located at Nashville, (Tenn.) took place during the last week in March. The proficiency of the young men in the several departments of learning and science taught in the institution, appears to have exceeded the anticipations of the Trustees, and is spoken of as reflecting high credit upon the character of the institution. It will be recollected that the Rev. Dr. Lindsley, formerly of Princeton College, was called to the Presidency of this infant Seminary about two years ago, and under his auspices it appears to have flourished with a flattering degree of success, and, from an humble state of obscurity, has become an important seat of science.—*Columbian Star.*

NEW COLLEGE IN PHILADELPHIA.

The inhabitants of Philadelphia, at a meeting on the 4th. ult. appointed a committe of twelve, of whom T. Cadwallader and M. Carey were among the number, to consider and report upon a "plan for a College, where English literature, the sciences, and the liberal arts shall be fully taught, unconnected with the Greek and Latin." This committee have published their report, in which they say, "Every thing embraced in a complete English education should be comprehended.—Among the sciences which it is proposed to include your committee accord the highest rank to the Mathematics.

Christian Watchman.

THE CREEK TREATY.

The new Treaty of cession and purchase, made in Washington with the deputies of the Creek nation of Indians, in January last, and submitted to the Senate by the President on the 31st of that month, was ratified and confirmed by the Senate on Friday last, together with the supplemental article subsequently agreed on, by which, it is understood, the wishes of the State of Georgia have been so fully met, as to induce the hope that all dissatisfaction felt in that State, at the ab-

rogation of the former treaty, will be dissipated.—*Nat. Intel.*

DEATH OF THE KING OF PORTUGAL.

On the 4th of March he was attacked with an apoplectic fit, together with epilepsy. On the 5th and 6th, his malady increased, and then subsided to the 9th, when it returned with increased violence, and he died on the 10th, at 6 o'clock in the evening. The Princess Maria, eldest daughter of the King, acted as Regent.—*N. Y. Obs.*

DISTRESSING SHIPWRECK.

On the 7th of March his Britannic Majesty's ship Blonde fell in with the ship Frances Mary, of 398 tons, Kendal, master, of and from New-Brunswick, bound to Liverpool, timber laden, (being her first voyage,) water logged and a perfect wreck; took off the master, his wife, three seaman and one female passenger, out of a crew of 17. On the 1st of February the Frances Mary experienced a most tremendous gale of wind from the W. N. W. during which she carried away her foremast, the sea made a complete breach over her, washed four seamen off the decks, boats, &c. &c. For twenty-two days, in this horrible condition, the unfortunate survivors supported their wretched existence by actually feeding on the dead bodies of those who died on the wreck, when they were providentially fallen in with, and rescued from that horrid state by His Majesty's ship Blonde. From her commander, Lord Byron, and his officers, they received the utmost possible sympathy, and every thing was afforded for their comfort and accommodation by his lorship, "whose conduct towards them, the captain says, no language, on his part, is sufficient to express; for had they remained a few hours longer, they must inevitably have perished, having been brought on board in a complete state of exhaustion."—The London Courier contains a column of particulars of the sufferings endured on board the Frances Mary, which are of too horrid a nature to be given in detail—11 persons died from hunger, becoming foolish, crawling upon their hands round the deck, and dying raving mad. *ib.*

SLAVE TRADE AND MURDER.

A French slave ship lately arrived at Porto Rico and sold her slaves to the planters for notes payable at a future day. The notes were offered at fifty per cent. discount, which led to a suspicion that there was something wrong. The master sold the notes, and went with his ship to St. Thomas. In the mean time the truth came out, and the officers and crew were to be executed. It appears they had murdered the original officers, with the exception of the second mate, on the voyage from Africa, and when in sight of Porto Rico they murdered the second mate, and then appointed new officers. *D. Adv.*

EARTHQUAKES IN TRINIDAD.

A letter from Port Spain, Trinidad, dated 11th March, says—"Our new church, which has been considered by far the handsomest in the West Indies, the pride and ornament of our town, erected at an immense expense, is now undergoing repairs, from the injury received by the earthquake last year.—The tower is to be wholly taken down. It has long been considered so critically situated, that many have been prevented from going into the church, lest it should fall and bury all within its ruins. We still have continued light shocks of earthquake. One was felt night before last, and it would not be surprising should an eruption take place in some part of the island.—These frequent convulsions are not very agreeable."

FEMALE PIETY.

Why is it that the woman is more pious in her behaviour and actions than that sex who arrogate to themselves the title of lord and master? Of the fact that she is so, there are ample proofs. In the churches of every city, we can find the greater proportion of the devout worshippers to consist of the female sex. The enterprise of woman has erected houses of devotion, when the hand of man was palsied towards the deed. Her persuasive voice, and her interesting demeanour, have prevailed upon worldly-minded husbands to contribute their mite towards the erection of houses consecrated to the purposes of salvation. The truth of it is, that true religion consists more of love and affection, than of proud demonstration or haughty argument. The constitution of the female heart is turned towards the gentlest affection, and when the object is presented to her she principally consults that faithful monitor to good, generous and pious deeds—*a woman's breast.*

THE GOSPEL ITS OWN WITNESS.

An Anecdote.

The following anecdote is from a sermon of the Rev. S. E. Dwight, entitled, "the Gospel its own witness to the conscience," recently published at Portland. *N Y. Obs.*

When the celebrated Tennent was travelling in Virginia, he lodged one night at the house of a planter, who informed him that one of his slaves, a man upwards of seventy, who could neither read nor write, was yet eminently distinguished for his piety, and for his knowledge of the Scriptures — Having some curiosity to learn what evidence such a man could have of their divine origin, he went out in the morning alone, and without making himself known as a clergyman, entered into conversation with him on the subject. After stating some of the common objections of infidels against the authenticity of the Scriptures, in a way calculated to confound an ignorant man, he said to him, "When you cannot even *read* the Bible, nor examine the evidence for or against its truth, how can you *know* that it is the word of God?" After reflecting a moment, that negro replied: "You ask me, sir, how I *know* that the Bible is the word of God:—I know it *by its effect upon my own heart.*"

THE SABBATH.

The daily occurrences of a week of business absorb the mind so much, that were it not for the regular return of the Sabbath, the majority of human beings would nearly forget that any thing else was necessary in this world, but money when it is needed, provisions when hungry, clothing to cover us, or luxuries to feed our pampered appetites. But Christianity has consulted the wants of man, and the weakness of his nature, by the institution of one day in seven. How happy the virtuous mind must feel, to escape from the trammels of a bad world, to one day of sober reflection, of pious indulgence, or of religious consolation! The mariner, who, after a week of storms and gloom, happens to spend one day on the sunny shore of some verdant island that rises out of the main, cannot feel more grateful for his good fortune, than he, who, having weathered the misgivings of the week, sits down in his own pew, in his own church, and joins the service and praise of his Maker.

DIED.

In England, Ann Holmes, upwards of 116 years of age. She remembered the dark day caused by the great eclipse in 1715. Until within 5 years of her death, she carried vegetables to market.

For the Western Luminary

THOUGHTS ON READING THE EIGHTH PSALM

While yet the sun, with parting ray,
Prolongs the toils and cares of day,
From Salem's towers, a lofty stand,
Oft I behold the subject land.
To fill the extensive field of sight,
Vines, olives, herds, and flocks, unite;
Thick harvests bend to every gale,
And joy and plenty crown the vale.

High rapturous thoughts dilate my breast:
Yon orb that fires the kindling west,
Since first his ample course began,
(Proud) I exclaim, has toiled for man.
For man, bedew'd by vernal showers,
Earth blooms, and fills her lap with flowers:
For him her ripened products fall;
He guides, enjoys, and govern all.

The hours roll on; involved in shade,
Flocks, pastures, vales, and mountains fade.
New scenes unfold; a glowing sky
Draws and arrests my ravished eye.
Ere long, profuse of lambent beams,
Far seen, the moon's pale crescent gleams,
And stars on stars, in thronged array,
Round heaven pursue their mighty way.

Fled are the dreams that fancy plann'd;
The airy sceptre quits my hand;
While earth, unmatched, of late appears
A point, a speck, mid nobler spheres.
O'erwhelmed, unnoticed, lost, forgot,
Sad, I deplore my abject lot;
And taxing fate, for partial thrift,
Deem life so mean, a worthless gift.

Ah, cease, my soul! and better taught,
Check the wild range of wandering thought.
Forbear, exposed to equal blame,
Th' extremes, alike of pride and shame.
The eyes of God, with boundless glance,
Review creation's wide expanse,
Contain the whole, yet single note
The weightless, evanescent mote.

The power who, bent on deeds of grace,
Called worlds to life, and peopled space;
That power, in wise and just decree,
Assigned the fates of man,—of thee.
Be still! confess thy actual state—
Low, but not mean, and humbly great—
And, unalarmed, sedately eye
The mist that veils futurity.

V————s, Ky. 1826. J. H.

THE WEST LEXINGTON PRESBYTERY

Will meet on Tuesday next, the 20th inst. to ordain the Rev. J. C. Harrison to the work of the Holy Ministry. The services of the occasion will commence at 11 o'clock, A. M. at Mr. Harrison's, and will be continued at 11 o'clock A. M. of the succeeding day.

CONTENTS OF No. 46

Lexington Female Bible Society,	721
Baptist General Convention,	723
Moravian Missions,	724
Do do. among the Hottentots,	*ib.*
Progress of Christianity at Lahaina,	725
News from the African Colony,	726
Instruction of Slaves in the West Indies,	*ib.*
Indian Converts,	*ib.*
American Jews Society,	727
To preserve Fruit without Sugar,	*ib.*
To clean black Silks,	*ib.*
To Correspondents,	728
Ordination of Messrs Wm. M. King, and Samuel K. Sneed,	*ib.*
Death-bed Conversions,	*ib.*
Revivals in the Newark Presbytery,	729
in the Elizabeth-Town Presbytery,	*ib.*
in Vermont,	731
in Dartmouth College,	*ib.*
in Lisburn and Harrisburg, Pa.	*ib.*
Interesting Letter from Greece,	*ib.*
Cumberland College,	733
New College in Philadelphia,	*ib.*
The Creek Treaty,	*ib.*
Death of the King of Portugal,	734
Distressing Shipwreck.	*ib.*
Slave Trade and Murder,	*ib.*
Earthquakes in Trinidad,	*ib.*
Female Piety,	735
The Gospel its own witness.	*ib.*
The Sabbath,	*ib.*
Death at the age of 116 years,	*ib.*
Poetry,	736
Ordination of Rev. J. C. Harrison.	*ib.*

BOOKS,

Printed and published by Thos. T. Skillman, and for sale at the Western Luminary office.

M'Chord's Sermons,	Specie,	$1 50
Do Last Appeal,		1 50
Do Body of Christ,		0 62
Chalmers' Sermons,		0 75
Whitefield's Sermons,		1 00
Meikle's Traveller		1 00
Memoirs of Revd. David Rice,		1 00
Miller's Letters on Unitarianism,		0 75
Whitefield's Memoirs,		0 75
Mason on Self knowledge,		0 75
Watts' Lyric Poems,		0 62
Essays to do Good,		0 62
Christian Soldier,		0 75
Ward's Letters,		0 75
Practical Piety—by Hannah More,		0 62
Almost Christian,		0 62
Cleland's Hymns,		0 62
Do. Unitarianism Unmasked,		0 62
Life of Doctor Franklin,		0 62
Constitutions of the United States,		1 50
Introduction to the English Reader,		0 37